The Inquirer

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THE HIDDEN CHALLENGE

THE kind of fact that any intelligent understanding of Christianity demands today is to be found in an excellent little book, recently published, by Rudolf Bultmann. (*Jesus Christ and Mythology*, by Rudolf Bultmann, S.C.M. Press, 6/-.) The author is the well-known liberal Christian scholar who has had such an important influence upon an independent understanding of the New Testament.

According to Bultmann, "nobody doubts . . . at least in European theology, and, as far as I can see, also among American New Testament scholars", that Jesus and the first generation Christians, including Paul, believed literally in the imminent end of the world.

"The earliest Christian community", he writes, "understood the Kingdom of God in the same sense as Jesus. It too expected the Kingdom of God to come in the immediate future. St. Paul, too, thought that he would be still alive when the end of this world was to come and the dead be raised".

Other scholars, particularly in this country, dispute this. The layman has to make up his mind upon it. Bultmann's book will enable him to do so. As an authority he cannot be pushed aside, particularly when, as he claims, he has European and American theology behind him. In any case the intelligent layman, under guidance, can go to the New Testament himself if he so wishes, and make up his own mind upon the matter. It is not as difficult as all that.

The Explanation

Bultmann's explanation of this particular belief of Jesus and the early Christians is simple.

Jesus lived in Palestine. Necessarily he and the first generation Christians shared the world-view of their time and place. If they had not, no one would have known what they were talking about. Among other strange beliefs common to the period was the imminent end of the world to be brought about by divine action. The intelligent inquirer therefore, according to Bultmann, has to make a distinction between what is essentially permanent in the New Testament, and the background of the current ideas in which this was created and expounded.

This, on the whole, is what the intelligent Christian does, orthodox or unorthodox. The number of people who believe in the fable of Jonah and the whale (believed by Jesus), or that heaven is somewhere up among the stars, or that hell is somewhere in the darkest place of the earth, must be growing less and less. Almost unnoticed (like a good many other changes in orthodox Christianity) a distinction is being made between a permanent vision to be found in the New Testament and the passing world view in which it was expressed.

This is hidden

But this covers up a startling challenge to what had better be called credal Christianity. It is certainly hidden out of sight, but this does not minimise the devastating effect it is having upon much religious thinking and emotion. And large congregations in orthodox churches do not alter this ; in some senses they only cloud what is taking place.

The challenge may be found in a clause of the Nicene creed, a creed repeated under the most solemn circumstances regularly in traditional services.

In this clause the nature of Jesus Christ is described as follows :—

> "Very God of very God, Begotten, not made. Being of one Substance with the Father, By whom all things were made."

And on the whole, in various shades of interpretation, this is the belief of all orthodox forms of Christianity.

If what Bultmann, and according to him, European and American theology, says is true, if what the intelligent inquirer can find out for himself gives conviction, then the challenge is painfully clear. The intelligent Christian is asked to believe that God, literally, in the person of Jesus Christ, believed 2,000 years ago in the immediate destruction of the world which he had made. On any showing this is nonsense language. It makes nonsense of the idea of God. But it was not nonsense for the men who framed the creeds and compiled the New Testament. That the world should come to an early end through divine action was always a possibility for them. It was a part of their world view, and they could adjust their difficulties to it. But it is not the world view today, and the effort to bind God to it, destroys belief in God for masses of people. They simply cannot believe in that kind of God.

The floundering soul

This is the hidden spectre or challenge within contemporary orthodox Christianity; and it cannot be ignored by men who wish to think straight about their religion, and if necessary be hurt by it. Contemporary orthodox Christianity, by way of its doctrines about Christ, binds the nature of God to a world view that is dead. Consequently, for many, the abiding vision of the New Testament is destroyed. It becomes a book of legend. And many a soul is floundering, and many a spiritual truth is killed at its roots, because of this.

This is true not merely outside but inside organised religion. Many concerned men, having a right to their concern, looking at the manifestations of what they call national religions, speak of the death of God. For them certain aspects of church life in this country and the U.S.A. particularly are coated national mythologies. God in any disturbing or quickening sense has long since departed. Words are used but they have no meaning; their power to destroy and make new no longer exists. Apart altogether from the social conventionalists, who would do as others do in any case, many an intelligent attender at church services today, calls himself in his heart of hearts an "agnostic Christian".

Does it matter? A handful of Unitarians, as contrasted with other religious bodies, say it does. They are sometimes dismissed as eccentric, but in faith they face a challenge ignored by others.

A SMALL UNITARIAN WENT TO SCHOOL

By Stephen G. Lee

I HAVE a little red-covered Book of Common Prayer inscribed with my name in my mother's handwriting and dated September, 1899. This was the book which my mother gave me when I was to go away to a preparatory boarding school. We were together in the "school room" of our house in the country, a room where I had very happily received instruction for the previous three years from a grand-daughter of the well-known Unitarian minister, the Rev. Hugh Hutton.

I can still clearly see my mother sitting very upright in a chair, her well-shaped head poised on her slender neck and her blue eyes looking serious and troubled. I realize now that she was anxious on the one hand lest I might be embarrassed by ignorance of the Anglican service which I should encounter at school and on the other lest the much hearing of it and of Anglican sermons might entice me away from the Unitarian faith of both my parents and of their forbears. She explained to me in simple terms suitable for my ten-year-old brain the differences between the theological views of Unitarians and those of "church-people". Then she showed me the way about the prayer-book, explained the frequency with which I should hear "Glory be to the Father, and to the Son and to the Holy Ghost" and the vain repetitions of the Litany. So powerful was the inoculation which I received on that day that, although I must have heard the Church of England service many hundreds of times in my life, I have never had the least desire to become a member of that church.

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COMMENTARY

Religious Democracy

A FINE EXAMPLE of religious democracy in practice has recently been presented by the Society of Friends who have got down to the fundamental task of revising the Quaker Book of Discipline. A commission was appointed to prepare a draft of the new document, and after four years of careful labour and consultation it was published last year for general discussion within the Society. Such a foundation document—now to be called *Christian Faith and Practice in the Experience of the Society of Friends*—it is no small matter to revise. The draft contained 669 extracts from the lips or pens of Quakers from the time of George Fox to the present day. A Special Yearly Meeting of the Society considered the draft and made amendments.

Doubtless a good deal of store will be set by this book when finally adopted, and it will go a long way in determining Quaker attitudes to life and religion. Too much so perhaps for the Unitarian mind, yet one cannot help admiring the liberal way in which this serious and important manual has been composed, and the tribute which its sections pay to the broad and sympathetic outlook of Quakers today. There is dedication to be found within it, but it is the dedication of free conviction, not fanaticism.

One Quaker commentator observed that it might be argued "that the revision of our Discipline could be undertaken more freely and be a more or less continuous practice, with Yearly Meetings adding to the contents, or making changes frequently".

I gather that there is shortly to be a re-publication of our Unitarian *Manual of Church Membership*. Is the Movement at large aware of how this is being revised, or who is doing the revision? Is the Committee to be open to suggestions? Is there to be a draft laid before some reasonably representative meeting for final approval?

There is clearly nothing inconsistent with Unitarian freedom in having a basic testament of faith and practice, provided:—

(*a*) That it is understood to be a witness to the mind of the Movement, and not a Confession, thus not obliging individual Unitarians to be in conscience bound to its particulars.

(*b*) That its drafting is done carefully over a fair period of time, and with the encouragement of maximum participation at all levels of the Movement.

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It might be said that the *Manual of Church Membership* is not a document of this importance and does not warrant such serious treatment. The question is whether it should remain so.

War on Want

The War on Want movement is showing signs of increasing activity in the country. The latest development is the creation of a Youth Committee which hopes to set up branches in the universities and among church and other youth groups.

Money raised by War on Want goes principally to finance agricultural and allied schemes whereby needy people can be helped to help themselves. It is believed that this is ultimately of more value than immediate relief in kind. Irrigation, the purchase of farm implements, the financing of agricultural co-operatives and the provision of secondary education are among the types of aid so far successfully provided by British War on Want groups.

The Unitarian Young People's League, which has had such commendable success with its Refugee Year appeal, might consider thinking about participating in War on Want when its present task is over.

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It was clear from this experience that lay Unitarians are in a mood for the discussion of doctrine, and anxious for a clearer exposition of the central tenets of the faith. It is to be hoped that more such conferences will be organised elsewhere. T.W.

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(A meeting which promises to have momentous consequences for the future of the Unitarian Movement was held in Essex Hall on Saturday, February 6th. It discussed the stipends of Unitarian ministers. Ed.)

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The Treasurer, Mr. C. H. Pollard, then made his introductory remarks setting the problem out as he saw it. In the course of his statement he gave the following facts :—

In 1929 there were 254 ministers on the Active List in the British Isles.

In 1939 there were about the same, 251.

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In 1930 there were 20 students in training.

In 1939 there were again roughly the same, 19.

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In 1959 the G.A. Grants Committee made Stipend grants amounting to £2,650, and the Sustentation Fund grants amounting to £4,873. The Sustentation Fund might find another £250 per annum. The Grants Committee could not find any more.

In 1958 the Assembly had a Balance in hand of £316, but in 1959 it had a deficit of £700, and the Budget for 1960 indicated a possible deficit of £1,000.

He believed the scale proposed was by no means extravagant since a stipend of £280 in 1939 would have to be raised to £750 today to give equivalent value in purchasing power.

To arrive at some idea of what might be needed in the way of extra income he suggested that if we took the figure of 220 ministers in the foreseeable future and to implement the scales an average of £30 per minister was required then the sum needed would be £6,600, that meant in terms of a large appeal a capital sum of £130,000. Or if we took our membership as 20,000 and everyone would produce an extra 3d. per week, it would produce £12,000 per annum of new money. Any extra money was urgently needed since the Publicity figures were painfully small. He ended by saying that we must progress or die, and that means more ministers. The General Assembly had decided the time had come to call upon the laity to deal with this matter as the American Unitarian laity had done in the case of ministerial stipends there.

The Vice-President, Mr. A. L. Blake, formally moved the Resolution :—

> "This meeting agrees that it is imperative that the General Assembly scale of stipends adopted in 1959 be implemented, and to ensure this is done a fact-finding committee should be set up to ascertain :—
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Mr. A. Wynn Kenrick seconding said he felt that the scale gave no hope of recruiting more ministers. Any scale adopted must bear relation to salaries in kindred work such as Probation Officers and Social Workers, then it might attract more.

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The resolution was passed nem con.

The following were recommended as a sub-committee to carry out the terms of the Resolution and report to the Council of the Assembly.

Messrs. C. E. Booth, A. L. Blake, R. Hornby, A. W. Kenrick, J. J. Kipling, A. Newell, J. Tribe and C. Wykes.

At its meeting on February 10th, the Council received the report and after thanking those responsible for the meeting unanimously adopted the recommendations and agreed to support the Fact-finding Committee in its labours.

Manchester University Unitarian Society

Sir : A group of students in the University are anxious that some attempt be made to re-form the Manchester University Unitarian Society. The possibilities of forming a society are being explored. The purpose of the society will be to encourage fellowship among Unitarian students, and to act as a channel for the publicity of Unitarianism in the University.

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At its meeting on February 16th, the Council received the report and after thanking those responsible for the meeting unanimously adopted the recommendations and agreed to support the Fact-finding Committee in its labours.

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A LAYMAN'S DIARY

FEBRUARY 6. A book I must look out for on the library shelves is *City of Wrong—A Friday in Jerusalem* (S.P.C.K., 1959). It is by a surgeon and psychologist, M. K. Hussein, and is apparently a most thoughtful and sensitive evocation, from a Moslem viewpoint, of the atmosphere of the first Good Friday. The translator of the English version, Kenneth Cragg, spoke in the Third Programme tonight about it, and about other evidence that a sympathetic body of Islamic thought is growing up which is interested in Christian origins and in the personality of Jesus.

*

7 (Sunday). I wonder who wrote the hymn :—

We bless thee for thy peace, O God,
    Deep as the unfathomed sea . . .

It is number 443 in *Hymns of Worship*, and *St. Flavian* is the perfect tune for it. We sang it at the morning service, most fittingly, as the theme of the service was "Be still, and know that I am God". Our hymn books can't tell us the author's name. Why ?

On sound radio tonight, an excellent *Way of Life* programme, a pattern of recorded thinking aloud by "ordinary people" (no names, no intrusive interviewers) about death and the nature of life after death. (Not all the speakers would agree that there was a life after death.) One man said he expected death to be "like sailing out from the confines of the Mediterranean into the broad spaces of the Atlantic". Hardly anyone used conventional "Christian" language. The whole seemed all the more significant and universal on that account. Sound radio is immensely superior to television in this type of programme.

8. I was trying to explain to David how a wife took her husband's name on marriage. "I see", he said, "she takes her father's nickname instead of her own nickname".

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9. I see in *The Times* that the much-respected Anglican padre of my war-time unit is now a Rural Dean. I looked him up a few years ago in his Midland country parish and was made very welcome. "Same old heresy still, I suppose", he said genially. His wife (who is not theologically inclined) was composing a short service for a Mothers' Union rally that afternoon, the first she had ever conducted. It was in the middle of a hot dry spell, and the fields were parched. "Shouldn't I pray for rain, dear ?" she asked her husband. "Over my dead body !" he replied, so she decided not to. During the service there was a heavy downpour. "What a shame", she said afterwards, "if you'd let me pray for rain, I'd have got the credit for all that".

10. At Question Time yesterday the Rev. R. W. Sorensen once again got a Government spokesman to admit that Free Churches are not compelled to allow public notices to be put up on their boards, or at their doors. It was not encouraging, said Mr. Sorensen, for people arriving at church to be met with notices about swine fever.

Today the G.A. Council endorsed the decision of last Saturday's meeting of laymen to set up a small committee to find out the facts about the payment of ministers' stipends and to make recommendations for the future.

Fifteen minutes of *Viewpoint* in a fortnight is all the week-day religious broadcasting that BBC television gives its public. Hardly a main stream ; more like a trickle. I wonder what Lord Reith thinks about it. Tonight a father with nine children told us how pleasant it was to be a father with nine children. For some reason, we didn't see any pictures of his wife or children, so it was all rather abstract, and the religious connection was far from clear.

*

12. In 1957 two Jamaican senior scouts, Oswald and Derrick, stayed with us for three weeks on their way to the International Jamboree at Sutton Coldfield. They taught us a lot. How to appreciate "Sollas Market" and "The Banana Boat Song", how to cook "peas and rice", and how to enjoy life generally. After they went home we kept in touch with Christmas cards, and occasional leg-pulling by airmail about each other's cricket teams. Now Oswald has come back to England to settle. In a party of 600 West Indians he sailed from Jamaica last month, landed at Genoa, took the train through France, crossed from Calais to Dover, and came straight to London. Within two days he had found accommodation, and a job as a motor mechanic, and tonight he came to tell us all about it—on his way to join a new Scout group. What stick-in-the-muds he makes us feel !

13. Some years ago I copied down these words, which I found in a frame in a doctor's room :—

> From inability to let well alone, from too much zeal for the new and contempt for what is old, from putting knowledge before wisdom, science before art, cleverness before common sense, from treating patients as cases, and from making the cure of the disease more grievous than the endurance of the same, good Lord deliver us.

They were written by a man who died yesterday, Sir Robert Hutchison, specialist in child health, and a witty and humane physician and teacher.

This morning at 6.04 a.m., G.M.T., a French atomic bomb was exploded in the Sahara, and President de Gaulle said "*Houra pour la France !*"

KHASI UNITARIANISM

By Margaret Barr

(Margaret reports further on her work from the Khasi Hills, India. This week she has a significant word on "experience". Next week she will report on extraordinary practical growth.)

I HAVE just been re-reading in the *Indian Messenger* an extract from Mr. Waddington's G. A. sermon last year and it has crystalised my ideas for a theme for my annual *Inquirer* article. "We have a charge to keep with ourselves and with God, within the framework of a free fellowship for mutual help with mutual respect and consideration. 'It all depends on me and I depend on God'". Nothing could summarise more succinctly my feelings about my work, for, though the actual job is mine and does indeed "depend on me", it could not continue and progress without the continued support from "our free fellowship" throughout the world. And I do not refer only to financial support, valuable and necessary though that is, but even more to the forbearance and tolerance of different attitudes and convictions for which Mr. Waddington's sermon makes such a powerful plea.

There are some respects in which the Khasi Unitarian movement differs from all others known to me, differences which make necessary a different approach to the work from that followed by any other Unitarian minister. After 23 years of doing the work in my own way and receiving unqualified support even from some who have not always understood my approach, I feel the time has come for a more searching analysis, for my own as well as my friends' benefit.

*

Of the four schools of thought referred to in Mr. Waddington's sermon as being found amongst us, theists, humanists, Christians and anti-Calvinists, only the first and the last are to be found in the Khasi Hills. All Khasis are theists and there are as yet none "who feel that the metaphysical arguments and requirements of theism take them further than they are honestly prepared to go". So there are no humanists, but on the other hand no Khasi Unitarian would be willing to call himself a Christian, that name being a monopoly of the Welsh Presbyterian Mission and its Calvinist theology. So there are no "Unitarian Christians" either. This simplifies matters and means that Khasi Unitarians are much more unanimous in their beliefs than their counterparts in more enlightened parts of the world where science and philosophy have combined to shake the old simple faith in God the Father-Creator. Here, however, that faith still persists as the foundation of the old Khasi religion, however overlaid by superstitious practices and fear of evil spirits, and as the centre and soul of Khasi Unitarianism whose essence is summed up in the two-fold commandment of love to God and one's neighbour, which Jesus said "contained all the Law and the Prophets", and which appears in some form or other on almost every page of Hajom Kissor Singh's Khasi hymn and service book.

*

The reason for this major difference between Unitarianism here and elsewhere is two-fold. In the first place it arises from the comparative lack of education amongst the Khasi Unitarians. True, every year adds to the number of matriculates and graduates among them, but to these education is still largely a matter of learning a few text-books by heart in order to get through exams and get better paid jobs than would otherwise be possible, and I have yet to meet one amongst them sufficiently interested in knowledge for its own sake or knowledge of Unitarian thought and history for the sake of their church, to be willing to devote leisure time to reading and studying serious books other than exam text-books. And the vast majority of our members are still illiterate. In our Mawlat Church, for example, there are two men who can write a moderately legible and intelligible Khasi letter. One of these has for the last three years been supposed to be teaching the children of the church so that some of them could come to school here. Last week five turned up to be tested. One could write her own name (though innocent of capitals) all the letters and the numbers up to ten. Three more could write their own names barely legibly and the numbers, with mistakes. The last could write nothing at all though he could read the Khasi hymn book fairly well. Most of the village churches are in the same case—completely devoid of even the beginnings of a foundation on which to build education.

If, then, the first half of the reason for the elementary nature of Khasi Unitarianism is intellectual poverty, the second is spiritual immaturity, there being few if any amongst them to whom religion is primarily an inner spiritual experience and only secondarily a question of beliefs, services and church affiliation.

*

These two characteristics of Khasi Unitarians together mean that the work of a preacher amongst them is either a perpetual reiteration of the two-fold commandment and its ramifications or repeated explanations of the differences between Unitarian and Calvinist theology after the manner of Channing's famous sermon of over a century ago. In those days such preaching was as necessary in New England as in the Khasi Hills, but whereas American Unitarianism, under the impact of modern science and the changing way of thought and life, has changed its orientation many times since then, Khasi Unitarianism remains today almost exactly where it was when Hajom Kissor Singh founded the church about 70 years ago. Inevitably, therefore, my work here has had to be largely in the sphere of general education. This was obvious to me on my first visit to the Khasi Hills in 1934 and has become no less so with the passing of the years. And so far as preaching is concerned I have tried to make mine a judicious combination of the Channing emphasis of making clear how and why we differ from the Calvinists, and a plea for a deeper sense of religion as an inner experience and a "closer walk with God". Curiously enough the place where I feel that the second of these themes is making the strongest impact is not in our churches but in the little Sunday evening services which we hold in the school. Here I never refer to differences of creed but stress always religion as an inner experience and a way of life, and there are signs that some of the older children (especially the non-Unitarians) are beginning to sense something of what religion means to me.

(To be concluded)

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Acceptors and Seekers

Sir: Mr. F. L. Scott is surprised that no particular notice has been taken of the Rev. E. S. Price's latest of many warnings against the insidious effects of the use of *Orders of Worship* in our churches—"a beautiful and fine book", Mr. Price confesses, "but what did it do? It established the theology, the religion of Martineau upon us". Misdescriptions are evidently catching, for this one was promptly repeated the following week on your front page by another contributor. And now Mr. Scott, without questioning the dictum, repeats the warning that "the letter kills the spirit", and wanders off into irrelevant speculations, finally inventing yet another needless dichotomy of our ministry and laity, into "acceptors" and "seekers".

Mr. Scott is clearly unaware that for a couple of centuries—not merely "the last twenty-five years"—a considerable minor proportion of our churches, flourishing or weak, large or small, have quietly preferred the use of a service book in their worship; commonly at one or other of their two Sunday services. A century ago the best of these was J. J. Tayler's *Forms of Prayer*; then came Dr. Sadler's *Common Prayer* in 1861, revised in 1879 as *Ten Services*; many other and later books had limited use, but none were obtainable in numbers when *Orders of Worship* was published in 1932 by the General Assembly, *with not the slightest attempt, then or since, to persuade any congregation to adopt it.* It has been adopted voluntarily, almost always to take the place of its obsolete predecessors.

Nothing could well be wider of the mark than Mr. Scott's sheer guess-work about congregational progress or decline, hinting that these may be linked with the absence or presence of the guilty volume. In the inevitable course of events during the period in question about a score of our weakest causes have declined to extinction; all were innocent of what he sarcastically describes as "the beautifully comfortable repetition of the services in Orders of Worship", nor would this have either speeded up or retarded the local ebb-tide which accounted for their disappearance.

Almost equally wide of the mark is the assertion of Mr. Price and his copyist that the book embodies "the theology and religion of Martineau". It does nothing of the kind; nor does it consist of "forms and words that belong to the nineteenth century", as Mr. Scott eagerly quotes with approval. Apart from the 7th Service, which is specifically Martineau, it derives from all the centuries, down to the twentieth, and one might as inaccurately label it Channing or Theodore Parker or Estlin Carpenter, for like its companion volume *Prayers of Faith and Fellowship* (1952) it represents the main-stream of our Unitarian type of worship, thanksgiving and prayer, derived from a hundred sources. Similarly with our hymnal: whose "theology and religion", pray, does this unfortunately embody?

After sixty years of work and worship in our churches, liturgical or other, I hold no brief for either mode; both can be equally uplifting. But I do protest against this recent subtle denigration of our service book, which although it is "fine and beautiful" is alleged to be a corrupting influence. Let it live—or die—in peace. And for heaven's sake let us have no fresh and foolish classification into "acceptors" and "seekers" (evidently the benighted and the enlightened), when what we desperately need is a deeper and warmer sense of our underlying common progressive religious purpose—certainly not the invention and multiplication of "unhappy divisions" in our small but very precious community of churches.

London. Mortimer Rowe.

Hymn and Service Book

Sir: If we are to have a new hymn book, may we not also have a new service book? Could not the two be conveniently bound up in one volume, as is done in *Hymns of the Spirit*? If this suggestion is impractical, perhaps someone could tell us why? The publication of a new hymnal seems to me to be an excellent opportunity for such a venture. Mr. Kielty's mention of the unavailability of *Psalms and Canticles*, 1918, should remind us that that volume contains many first-rate non-Biblical psalms and canticles which were denied a place in *Orders of Worship* and have therefore practically ceased to enrich the public worship of our churches. Surely the time is ripe for some "new liturgical compilation", gathered, let us hope, "in a Catholic spirit". It is as true in 1960 as in 1862 that "The life of today . . . has a character and feeling of its own; which . . . has its confessions to make and its consecrations to seek".

Yours, Frank Walker.

Sunday Schools

Sir : May I link the subjects of the last two letters in your recent issue ? First, to ask Mr. Bartlett whether it is really more difficult to make a Sunday School flourish than to make a congregation flourish, and whether the two attempts do not need to be made together ?

What actually happens in congregations where the Sunday School struggle has been given up ? It is sometimes this : parents begin attending the Unitarian church till their children are old enough for Sunday School. Then in the absence of a Unitarian Sunday School they send their children to the Congregational, Methodist or even Anglican Sunday School. Then they are asked by their children to go with them to their School Anniversary and other Sunday School occasions, and they may end up by finding they have no time for two religious loyalties, and gradually drop their Unitarian church attendance to attach themselves to the place where their children attend.

The moral seems to be that when there is a chance of getting parents to come *with* their children, morning Family Church with well organised classes is more promising than an afternoon school to which children are merely sent. Even so, the best workers in some Unitarian churches include faithful Sunday School members who *were* retained at and beyond the age of 14.

Sunday School should make and develop the "seekers" that Mr. Scott desires so rightly to encourage. But I wonder why, having failed to find a boundary line between theists and humanists, Mr. Scott assumes that there is a firm boundary between "acceptors" and "seekers". I, for one, am both. I find great value in free prayer, but I also find tremendous value in our eight Orders of Worship flexibly and not slavishly used. (This morning we gave thanks that the country was to be spared the social and industrial dislocation of a railway strike, and prayed for deeper understanding in political and industrial relationships, using the prayer on page 170 beginning "Give thy law unto these islands . . . .")

As to any connection between growing churches and particular forms of service, I might mention that in our go-ahead church at Portsmouth, described so happily on page 439 of your current issue, they use "Orders of Worship", which, incidentally, was *not* compiled in the nineteenth century, although it makes use of material which has been found to weather the passing of the centuries.

Altrincham. Yours, etc., Arthur W. Vallance.

Sir : The Rev. Charles Bartlett is right in suggesting that Sunday School work does not receive the discussion it deserves in the columns of our paper. But it hard to decide from his remarks whether he criticises children's work in general or Sunday Schools in their traditional form.

In these days of mass home entertainment the need is greater than ever for creative community life for children. Experience shows that children will still come to Sunday School and kindred activities, and I have found in my small school that they find satisfaction in being a community unaffected by the changes and segregations of day school. It is an instinctive desire and a factor in giving security.

As a Sunday School teacher for fourteen years I have found work with children refreshing, despite various handicaps from premises and attitudes. There are opportunities for the taking and one cannot expect to see the results, for at adolescence there is a "second beginning" necessary and this should occupy the thoughts of our Youth Leaders more than it seems to do. Too often the real frustration of the Sunday School teacher lies in his lack of confidence in what happens afterwards.

As a day school teacher I also know of the many ways in which a Sunday School can supplement work which the day school teacher can only touch upon. I am not thinking only of religious discussion (where the day school teacher is obviously tied), but of art and craft, music and drama, or wherever the teacher's talent lies.

In our churches we have the liberty to offer children whatever makes for a richer life. (I feel, incidentally, that we should talk sparingly *about* religion in the earlier years, but share with the children the good things of life.) Whether it is done on Sunday afternoon, Friday evening or Saturday morning, let it be done for the sake of the children and without regard to whether they will grow into church membership. This is an act of faith.

By all means let us shed out-of-date traditions, but let the "Sunday" School evolve. Let the call be for more and better teachers. Then the work cannot but be worthwhile.

West Bromwich. Yours, Philip J. Spencer.

Sir : As Minister of Stand Unitarian Chapel *and School* (and the *School* is historically and factually important) I hasten to assure the Rev. C. H. Bartlett that neither I nor the Sunday School Officers and teachers nor members of the Congregation at Stand consider the energy and time expended here on Sunday School work to be misdirected.

While it is true that there is a regrettable wastage of numbers during the 'teenage period, it is also true that a significant number of Sunday Scholars become active Chapel members, including many with no previous family connection. Further, there are several families whose members are active at Stand who became connected in the first place solely because there was here a liberal Sunday School which cared, and which took an interest in their children.

Had there been no Sunday School at Stand during the past thirty years, I estimate that about one quarter of our present adult members and workers would never have set foot in our Chapel ; and none can tell how many born into homes of attending members have remained with us because there was a Sunday School in which their heriditary roots found soil to grow. Other considerations apart (and there are other considerations), surely this alone is enough to justify the effort, time and money spent on Sunday School work.

This example (and I am sure there are many more) strongly suggests that to abandon Sunday School work would result in many of our Churches closing within a generation or two. If we consider it worthwhile to maintain (also with great effort and expense) our Congregations, then surely we should consider it worthwhile to maintain our Sunday Schools, upon which so much of the future of our Congregations depends.

Whitefield, Manchester. Yours, Sydney H. Knight.

(We have received a large number of letters on this subject. More will be printed next week.—Ed.)

Our International Contacts

International fellowship, particularly among religious liberals, the maintenance of the witness of the liberal attitude and the preservation of freedom in religion in as many parts of the world as possible, are issues which should be the concern of all Unitarians. This the International Association for Liberal Religion and Religious Freedom tries to do. Our General Assembly is a member-group, with liberal churches and liberal "wings" of churches in many countries of Europe, America and the far east. All our churches were asked by circular from the Assembly to observe "International Sunday" on 7th February, to consider the work of the Association and to take collections for its funds. Those which do so or pay an annual subscription of at least 10/- receive regular news of the Association's activities in the "News Digest", published quarterly. Individuals can also become personal members for the same amount of subscription and receive the Digest, so keeping in touch and helping the work. Present personal members are reminded that subscriptions for 1960 are now due. All subscriptions, whether from individuals or churches, and collections, should be remitted to the Personal Members' Secretary for Great Britain (cheques, etc., preferably made out to him personally) : Rev. Kenneth Twin, Harrison Parsonage, Atherton, Manchester, who will gladly send a specimen copy of the Digest on request.

K.T.

Tribute to Miss Helen Watts

At the end of January, Miss Helen Watts completed 20 years as Hon. Secretary of the Old Meeting House, Ditchling, Sussex, and to mark the occasion her fellow-worshippers presented her with a wrist watch.

In making the presentation on behalf of the congregation, Mrs. Elsie Goring referred to the watch as a very small and inadequate token of the gratitude which everyone felt towards Miss Watts. "It is always said that the secretary of any organisation is the one who does most of the work and bears the brunt of most of the criticism. Whether the latter part of the definition is true or not, the former, in this case, certainly is—as all of us can bear witness who have seen the small, gallant figure battling with wind and rain to ensure that we got our *Inquirers* on time, or to see that a visiting minister was duly met at the station. During the years she has voluntarily added greatly to her work by initiating the idea of the monthly Calendar, which she not only compiles, but also, in many cases, delivers by hand—walking miles in the process. But of all her many qualities perhaps the most endearing is her unshakable optimism : through bad times and good she has always had complete confidence that the church would endure as a living witness to her faith. To her, more than to anyone I know, could apply the lines from Frederick Langbridge's poem :

Two men look out through the same bars :
One sees the mud, and one the stars.

She always sees the stars."

Miss Watts thanked the congregation for their great kindness and said that her services had already been amply rewarded : the last 20 years had been the happiest of her life.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 28, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. S. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. Ll. [illegible] Morgan
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. E. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. [illegible]
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. [illegible]
BILLINGSHURST, Free Church, High Street, 11, Miss L. M. [illegible]
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (March 6) Rev. Maurice [illegible]
BIRMINGHAM, Church of Messiah, Broad Street, 11, Principal L. A. Garrard, 6.30, Rev. [illegible]
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price, 6.30 Rev. R. I. Pritchard
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Harry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
BRISTOL, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Mr. E. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. H. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Arthur [illegible]
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. [illegible]
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. [illegible]
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. [illegible]
CREWE, Free Christian Church, Heath Street, 6.30, Supply
CROYDON, Unitarian Church, Wellesley Road, 11 and 6.30, Mrs. M. R. [illegible]
[illegible], Free Christian Church, [illegible] Road, 11, Rev. J. F. [illegible]
DENTON, Wilton Street Chapel, 11, Children's Church, 6.30, Student.
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. [illegible] L. [illegible]
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. [illegible]
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30 Rev. Norman [illegible]
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
DUNDEE, Unitarian Church, 51 Constitution Road, 11, Rev. G. D. [illegible]
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. F. D. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. [illegible]
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. [illegible]
GLOUCESTER, Barton Street, 3, Rev. [illegible]
[illegible], [illegible] Chapel ([illegible]), 6.30, Rev. G. [illegible]
GUILDFORD, Ward Street Church, 11.15, Rev. [illegible]
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. [illegible]
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
[illegible], Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible]
HINCKLEY, Great Meeting, Bond Lane, 11 and 6, Rev. E. A. [illegible]
[illegible], [illegible] Road, 6.30, Rev. J. [illegible]
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. Frank Walker
HULL, Park Street Church (Unitarian), 6.30, Rev. [illegible]
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. [illegible]
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. [illegible] W. [illegible]
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. [illegible]
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. [illegible] L. [illegible]
LEICESTER, [illegible] Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Rev. [illegible]
[illegible], High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. H. [illegible]
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. [illegible]
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kent [illegible]
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. [illegible]
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. [illegible]
LIVERPOOL, Hope Street, 6.30, Rev. [illegible]
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. [illegible]
LONDON, Bell Street, Edgware Road, 6, Rev. [illegible] M. [illegible]
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John [illegible]
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
LONDON, Forest Gate, Upton Lane, 6.30, Rev. W. [illegible]
LONDON, Golders Green, Hoop Lane, 11, Rev. W. [illegible], 6.30, Rev. K. C. Thompson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. F. [illegible] (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Thompson
LONDON, Ilford, High Road, 11 and 6.30, Rev. T. E. [illegible]
LONDON, Islington, Upper Street, 7, Rev. A. V. Fox
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, [illegible], Unitarian Church, High Street, 11, Mr. [illegible]
LONDON, [illegible], 6.30, Rev. A. [illegible]
LONDON, [illegible], 6.30, Rev. P. [illegible]
LONDON, [illegible], 11, Rev. [illegible]
LONDON, [illegible], Unitarian Church, 11.30, Children's Church, 6.30, Dr. [illegible]
LONDON, [illegible] Church, [illegible], 11, Rev. Arthur [illegible] (also 6.30, 1st Sunday in the month)

LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. L. W. [illegible]
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. John Kielty
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Percy D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. [illegible]
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
MANCHESTER, Stand Chapel, Whitefield (March 6) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. [illegible]
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House 10.45 and 6.30, Rev. Kenneth [illegible]
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
[illegible], Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Mrs. D. [illegible]
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. Gordon L. [illegible]
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11, Rev. Gordon L. Clarke, 6.30, Mr. A. S. Patterson
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. [illegible]
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. [illegible]
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mrs. F. T. [illegible]
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. [illegible]
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Miss M. [illegible]
SOUTHEND-on-Sea, Darnley Road, 6.30, Mr. G. E. [illegible]
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Cooperation Street, 6.30, Rev. G. L. Clarke
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
[illegible], Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
[illegible], Pound Free Christian Meeting House, 11, Rev. L. Baker Short
SWINTON, Swinton Hall Road, 6.30, Rev. P. B. [illegible]
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. [illegible] B. [illegible]
TORQUAY, Unity Church, off The Terrace, 11, Rev. [illegible]
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. [illegible]
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wade
WAREHAM, Unitarian Chapel, High Street, 3.30, Rev. H. [illegible]
WATFORD, Friends' House, Church Road (by permission), 7.30, first Sunday in the month, Miss M. E. [illegible]
WALLASEY, Memorial Church, Manor Road, 11, Mr. L. Evans, 6.30, Rev. Eric Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Whitehouse, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Whitehouse
WEST KIRBY, [illegible] Gardens, 11, Rev. Maurice [illegible] (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45 and Styal, 6.30, Rev. A. B. [illegible]
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. [illegible]
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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2. Unitarian Hall [illegible], 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. [illegible], [illegible] Blake Street, Scarborough, West Australia.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Minister Telephone [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Giles Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
[illegible] COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly 2.30 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
WELLINGTON, Service suspended—Enquiries—Mrs. [illegible], Tel. [illegible]

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CAPE TOWN, Hout Street, 11, Sunday School: 7, Service Rev. [illegible] C. [illegible]

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Rawtenstall Unitarian Church	40	0	0
Unitarian Women's League, Kilburn, London	2	2	0
Unitarian Christian Church, Adelaide, S.A.	3	18	8
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The final list of contributions will be published in *The Inquirer* on 26th March.

All monies held by local Church Treasurers should reach the Treasurer of the Fund not later than 8th March, please.

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